

Friends

Bulletin

Pacific Yearly Meeting
of Friends

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MARCH, 1961

THE MEANING OF MEETING

This little article was printed in *Emphasis*, the bi-weekly inter-faith publication at the College of the Pacific, Stockton, Calif. It was sent us by JIM RIDDLES of Delta Meeting.

The Christian concept of fellowship implies a vital concern for our neighbors. However, contacts with acquaintances often fail to maintain the depth of relationship which would characterize such an exacting motive. This is perhaps inevitable. None of us is so persevering but that we occasionally escape our chosen life. At other times, we do feel a kinship and a concern. These are the times when we rise toward a more complete communion with our friends: the times of true meeting.

In our encounter with God, a similar condition exists. Though many of us attempt to include God in our daily life, we most often succeed only in including a set of moral postulates which we feel approximate the guidance of God. In distinction, Christianity affirms the Living God as final authority in our life. It again becomes necessary to rise toward a more complete communion with the source of our faith: to experience a true meeting.

There are many ways in which meeting may be accomplished. The most significant in my life has been the act of silent group worship. I have participated in Quaker worship when each member of the entire group seemed to move into a united concernedness for each other. It is an experience I shall not forget. I prize the time for individually relating to God, all the while feeling the support and fellowship of Friends. This joint fellowship becomes a communion both with man and with God: a Friends meeting.

—RAY TRIMBLE
Delta Meeting

WASHINGTON REPORT

Those concerned about disarmament and peace may find some basis for encouragement on the "New Frontier." No one can tell at this point what results will emerge from the various policies being formulated and programs being initiated, but there is renewed wistfulness and hopefulness at the moment.

Let me list a few things that inspire hope.

First is the Peace Corps. Washington has been literally overwhelmed with response to it. Here is evidence of great reservoir of youthful idealism and commitment to peacemaking on the international scene. This in itself will not bring in the Kingdom, but it is an encouraging sign.

Another source of encouragement is the serious preparation apparently being made for the resumption of negotiations at Geneva, March 21, looking toward a treaty banning nuclear tests. Senators and Representatives I have talked to seem to be more confident of getting a treaty now. Whether it will be one that meets Senate demands, of course, remains to be seen. There is likely to be opposition within the Senate and various government agencies as well as among certain groups throughout the country. Peace-loving people will do well to keep informed on developments and register their opinion in Washington.

The shift to "quiet diplomacy" in our relations with Russia and China is another reason for renewed hope. Peacemaking doesn't take place by hurling verbal bombshells across international boundaries. To be rid of this, if we now are, is a step toward international decency and world order.

These and other topics we talk about to members of Congress. Last week I interviewed three Senators, the Legislative Assistant of another Senator, and six members of the House. They ranged from Connecticut to California and from the extreme right to the far left on Washington's political spectrum.

A Senator from an eastern state became somewhat emotional in discussing our relations with Russia. "I'd rather be dead than red; now, wouldn't you?" he asked. This is the kind of question that provides an excellent opportunity to bear our witness, and he listened thoughtfully as I made my reply. When I left, he said, "I don't want to give the impression that I feel hopeless about the world situation."

His colleague from the same state and the same party was a world removed in his thinking. I went immediately from the one to the other and was impressed by the contrast. The second Senator believes we can write a satisfactory treaty with the Russians, that there

needs to be give and take, that no nation can win a nuclear war and therefore we must be done with war, and that we should not "pick up our marbles and leave" if the UN seats Communist China. "We can't win every time," he said.

This illustrates in a little way the day-to-day experiences. Never an uninteresting moment! There are many opportunities to speak the word that we believe needs to be spoken here at the center of the nation.

—STUART INNERST

A YEAR IN DACCA

October 14, 1960, ended my year as interim director of the Friends Centre, Dacca, East Pakistan. My volunteer service to the American Friends Service Committee in 1956-57 was done during the pleasant winter season when days are warm and dry, and nights are chilly. This time I experienced not only winter but also the winds of March, the heat of April and May, and the monsoon from June into October. Calcutta and the Ganges-Brahmaputra Plain have a bad reputation for heat and rainfall, but many Westerners thoroughly enjoy the country and get along just as well as our Southerners whose climate is similar. When prickly heat becomes trying, a few days on a tea plantation in Sylhet near the Assam border or vacation to one of the Indian hill towns restores one to a normal state and gives new perspective for the work.

In 1957 the Centre did considerable work with the men students of Dacca University. This institution is made up of residential colleges in the British pattern. It has at least 4,000 students, 200 of whom are women. Formerly the hotels had no common rooms for discussions, clubs or entertainments. The Centre tried to supply this need. Recently the hostels have been provided with recreational space. Both the United States Information Service and the Council have acquired large premises which are open for college use, consequently the Centre has changed its emphasis to work with women and children of the poor area at the rear of the garden wall. This Lalbagh slum district has a large population (some say 3,000; others say nearer 10,000) packed into a relatively small area. Little was done by the welfare organizations for it, nor was anything planned.

Illiteracy, poverty and disease kept the people from helping themselves, so classes were organized in homes and at the Centre to teach reading, writing and sewing to the women and children. Night classes were given at the Centre for boys and men who had no chance to attend public schools. For the last two years a nursery has cared for 25 children of working mothers from 7:30 a.m. to 3 p.m. five days a week. This was a demonstration; and by having two training courses for nursery teachers it has encouraged other nurseries to be set up in Dacca and the near-by towns. The Dacca Day Nursery Association was organized with the help of the Centre staff members to carry on this nursery and others outside the Centre so the space could be used for other demonstrations, such as kindergartens, and for seminars. The nursery was scheduled to move to other quarters, January 1, 1961.

The one-afternoon-a-week clinic, staffed by volunteer doctors and nurses has been carried on for several years, but it no longer is adequate. Doctors and nurses are scarce and overworked. They can not give their free time. At present a paid doctor is in attendance but a full-time clinic is needed. The city health department has promised to cooperate and eventually take over such an operation if Friends can locate a place and secure a doctor and nurses for at least a year. In such a crowded area, vacant rooms are at a premium.

Cooperation with many agencies will be the new director's main business. Just in August the provincial welfare council, at the suggestion of two new and energetic U.N. advisers, decided to help organize the Lalbagh area and asked for the assistance and cooperation of the Centre. Staffs struggle for years thinking nothing is really effective. Then, without warning, there is an event which shows thinking has been going on. People have responded inwardly and are ready, when someone assumes leadership, to work and give of their means and abilities. This is always a happy experience, and it is happening now in Dacca.

Bernhard Klausener is the new director. He and his wife, Pamela, lived in Montreal for three years. There Bernhard received his master's degree in social work from McGill University. His particular interest is community development, so Dacca Friends Centre should play an active part in the activities of the East Pakistan Council of Social Welfare as it works on the new Five-Year Plan. Friends Centre is maintained by the A.F.S.C. and the Friends Service Council of London.

Pakistan is under a very active military leader, General Ayub Khan, who cares more for

Make plans now for

PACIFIC YEARLY MEETING

August 7 to 11, 1961

At Westmont College, Santa Barbara

his country and his people than he does for himself. There are no more student riots nor the use of students by political parties. They are attending their classes. Democracy is being taught at the village level. My personal wish, as an American, is that our country would give the money it now gives to the Pakistan army to the Education Department with the express purpose of building many simple schools and to provide training for teachers.

—ETHEL M. MILLER,
University Meeting

SECOND BIRTHRIGHT FRIEND

Until recently, I was satisfied to be a convinced Friend, or, since all should be convinced, Friend by application. Although nurture in a Quaker home is clearly a benefit, I have always been able to see the other side: domesticated Truth may be taken for granted. To come upon it in maturity and to be conquered by it was for me a sufficient blessing. However, I have begun to wonder whether the category of my title is not a more exact one for many of us. To us, convincement of the Truth (George Fox's capitalization points to a person, rather than a proposition) is only one phase of a process by which God has laid hold of our lives and turned them in quite a new direction. Nicodemus didn't understand second birth and we can sympathize with his "How can these things be?" Yet we are witnesses of these things.

Although in our time, William James has described us in *Varieties of Religious Experience* as the twice born, we must wince at the implications in the dialogue between mother and son in Christopher Fry's *The Lady's Not for Burning*. When Nicholas says, "I must tell you I've just been reborn," his mother answers, "You always think you can do things better than your mother. You were born quite adequately on the first occasion." In other words, the twice born are in danger of both ingratitude and a flight from reality. For God left not himself without witness even in the times of the first birth. Even then there were intimations of Eternity. If we saw through a glass darkly, at least we must be thankful for the glass and the image, however dark.

I, like Nicholas, was born quite adequately on the first occasion. My mother, whose sense of responsibility, courage, and endurance were my daily bread in childhood, is also responsible for an opening as fundamental as Kant's categorical imperative. "Suppose everyone told lies?" she asked the child of ten. My vision of the world suggested by her question was so vivid that I have never doubted since that society is held together by trust, a trust which

we betray at our deepest peril.

The perspective of time has also tempered my impatience with my Unitarian upbringing. Its virtues were negative, perhaps, but they were virtues. If I never knew awe, the sense of the holy, the experience of corporate worship, yet I did not need to be delivered from theological fear, superstition, or boredom with the Bible. I must also record the fact that the two ministers I remember from my adolescence were intelligent, wise, and kind. When I arrived in college, many of my contemporaries were in revolt from religion. I, like Fox, quite simply found that in the church of my childhood, professions and lives were not in accord. Unlike Fox, I didn't ask myself whether my own life was an example of integrity. No humbling self-knowledge blunted the clarity of my judgments.

Nevertheless, in the next fifteen years of entirely secular reference and claims of atheism, there were always mysterious hints and whispers of an different world — as if the child in the womb were to dream of a world of color, fragrance, and music. At college the two teachers who most drew and steadied me were a devout Anglo-Catholic, and a deeply committed Christian, though I didn't learn these facts about them until much later. In philosophy, William Pepperell Montague, who had had a religious experience he was utterly unable to explain, (though this too I only learned later) would ask with painful intensity, "Why can't there be mind without protoplasm?" Finally, this shallow, rebellious young woman was given a relationship which delivered her from the disorder which both fascinated and threatened her, a relationship which ultimately led to the "Rock which established her goings."

However, it was not until our sons were nine years old that we first entered a Friends Meeting. It was our concern for our children which led us there. Atheism was our choice, but how could our children make any choice without experience? As if one should say, "I shall let my children choose when they are grown whether they will read and write." Nor could we truly offer them religious education in a Friends Meeting if we took them to the door and left them there. To convince them of its worth, we must enter the door with them.

Religious experience is private and incommunicable. The metaphor of second birth hints at pain, travail and separation. It also implies newness of life. Most happily, it points toward parents, home, and growth, but we must not forget that second birth can be still-birth; it can result in an infant deprived of proper nourishment. Gynedd Meeting of Pennsylvania pro-

vided this infant with the food of sympathy, encouragement, and wise guidance. Even more important, it offered a challenging education with opportunities to use it for service to the Meeting, the Society of Friends, and the community. Most important of all in a home, I was helped to find a vocation and to exercise it. Moreover, like any good family, my Meeting family supported me in my decision to leave this second dear home.

I conclude that a Friends' Meeting can encourage second births. Though God gives the increase, Meetings can plant and water. When second births cease, it may be that our expectancy is too low. Old Books of Discipline included in an annual accounting the query: "Have there been any convincements?" Nor did the question refer merely to applications for membership. We might also query ourselves, "Have we given the newly convinced the education, the training and the opportunities for service that are needed for maturity?" *That we henceforth be no more children . . . but may grow up.*

—MADGE T. SEAVER
San Francisco Meeting

NORTHWEST HALF-YEARLY MEETING

Victoria Monthly Meeting will be the host for Pacific Northwest Half-Yearly Meeting, April 8 and 9, 1961. The meeting for worship will be at 2 p.m. Saturday, but any who can come earlier are invited to an informal session on concerns at 10:30 a.m. The business session will begin about 2:30, to be followed by a panel discussion led by Helen Stritmatter of Aberdeen, Washington, on "Ministry, Vocal and Silent." After dinner, to be served by the host Meeting, there will be a short worship period, a report from Young Friends, and a talk by Ethel Miller of Seattle, who has recently returned from a service at the Friends Centre in Pakistan.

On Sunday, the regular morning discussion will be at 10 a.m. and meeting for worship begins at 11. All sessions are at the Friends meeting house, 1829 Fern St., Victoria, B. C.

—CLARA J. SHAW, Clerk
Tacoma Meeting

PACIFIC SOUTHWEST FELLOWSHIP

What shouts of joy echoed through the lovely rolling hills at Pacific Palisades, as the thirteen young Friends from Phoenix Meeting scrambled out of the cars to greet southern California young Friends whom they had not seen since Yearly Meeting in Salem in August! Perhaps we older Friends were not so demonstrative in our greetings, but the joy of reunion was indeed as real.

One hundred and thirty Friends from Arizona, California and New Mexico had registered by Saturday evening; this was nearly twice as many as had attended the Fellowship meeting in 1960, although of course many of these were unable to be present the whole time.

A letter was sent to President Kennedy expressing interest in using American surplus foods to help relieve suffering people, and stating the hope "they would be used increasingly on a non-political, inter-

national basis without loss of face to the recipient countries, and without seeking for propaganda advantage."

Elinor Ashkenazy shared many interesting observations she had made on her recent trip to Poland to attend the Women's International Democratic Federation. Alice Newton and Bill Bruff reported on some of their experiences at the Washington Vigil in November. Gretchen Tuthill shared some of the conclusions she had drawn from her journey through the South last fall. By studying this area of tension in our country she feels she will be better prepared to understand the world picture as she represents Pacific Yearly Meeting at the Friends World Committee gathering in Kenya this summer.

Friends were divided into four worship-fellowship groups. After a period of silence, members discussed concerns and insights which had arisen during the silence. The problem of alienation came up in one of the groups: alienation of individuals, groups, nations. What are its causes? How can Friends help to remove its barriers?

Sunday morning found Friends gathered before meeting for worship to discuss "How to Care for One Another," with emphasis on suggestions for becoming sensitive to the needs of others. A Friend from the East, who is now a member of a Western Meeting, said this Meeting had become a "family away from home" to her children. Having left relatives behind, there was a real need for "grandparent, aunt and uncle substitutes" and the Meeting family had helped to meet this need. Another Friend expressed the need for some to share their darkness rather than to wait until there is light to share.

Meeting for worship was held at 11 o'clock. A rich spiritual experience was ours, and the word "fellowship" took on a deeper meaning as we opened ourselves to the Light. The words of Thomas Kelly kept coming to me, ". . . a new kind of life-sharing and love has arisen of which we had only dim hints before . . . these are the bonds of love which knit together the early Christians . . . Why should such bounty be given to unworthy men like ourselves?"

The pecking of a woodpecker on the outer walls of the hall prompted one Friend to say, "Would that we could hear the knocking of the Eternal on our hearts as clearly as we hear the little woodpecker on the building."

—CLARA HURN
Phoenix Meeting

TUCSON PEACE CENTER

Pima Monthly Meeting has been cooperating in setting up a Tucson Peace Center, a city-wide cooperative effort of a number of individuals and groups. Following is a condensation of the aims and purposes as adopted January 25, 1961:

1. To serve as a clearing house for information on peace activities and programs in the Tucson area.
2. To provide a publicly available library of materials relating to peace, not only to provide a source for general information, but sufficient for research.
3. To provide materials and supplies for speakers or for groups wanting program materials.
4. To provide a "speakers service" to groups desiring such, and also to help find speaking opportunities for Tucson residents and visitors who are qualified in some aspects of peace.
5. By all means proper to seek to arouse individuals and organizations to a deep and urgent concern for the building and strengthening of peaceful relations and understanding among governments and peoples of the

world—a concern which will stimulate action by non-violent means.

6. To seek to enlist the active interest and support of growing numbers of people from all walks of life in strengthening and extending peaceful methods of social change instead of acceptance or acquiescence in the arms race and the drift to world nuclear war.

7. We affirm faith in the democratic process and reject all totalitarian methods. At the same time we recognize the overriding need for all nations, whatever their form of government, to negotiate in the quest for peace.

—From the Pima Meeting Newsletter

FRIENDS SUMMER SCHOOL

The fourth Friends Secondary Summer School will be held August, 1961. KEN STEVENS and ROSEMARY GOODENOUGH, as in 1959, will be director and cook-housemother, respectively. Full details will be announced in a few weeks. If you are not on the mailing list and would like to know about the school, write to KEN STEVENS, Route 8, Box 820, Modesto, Calif.

LET US STAND IN THE SUN

Following is a portion of a statement made by ROBERT S. VOGEL of Orange Grove Meeting, Peace Education Secretary of the American Friends Service Committee, Pasadena. On January 30, 1961 he spoke on civil defense on the John Hart newscast, KPOL, Los Angeles.

... More fundamentally, civil defense is destructive of the fundamental moral and religious values that lie at the very heart of our way of life. Our Judeo-Christian tradition teaches us that each human life is sacred, that all men are brothers under God, and that love—not hate, not fear—is the force that can bind men together in peace. What happens to us when we deny these values and give our moral approval to the mass extermination of others?

Our very survival depends not on civil defense, but on peace. It depends not on futile shelter programs inspired by a caveman complex, but on solid, workable international agreements to disarm. We ought to be talking about building homes for our people rather than hoodwinking them with foolish prattle about underground shelter. We should be considering ways to feed two-thirds of humanity rather than telling Americans to store away a two-weeks supply of food in useless holes in the ground. Instead of wasting untold billions on a national network of bomb shelters, we should put just a portion of these dollars into forging links of friendship with other peoples. The friendship we shall earn will contribute far more to our safety than shelters to jump into after it is too late.

Let us not cringe in dark holes in the ground, but let us stand in the sun, acquit ourselves as men, and devote our God-given hearts and minds to finding peaceful solutions to the world's problems. It is our only true defense.

LETTERS TO THE EDITOR

I should like to call the attention of Friends to an exceptional book, *The Holy Experiment*, by Violet Oakley, which has just been reprinted. It contains reproductions of all the paintings which Violet Oakley made for the Pennsylvania State Capitol in Harrisburg, and the text includes much of the writings of Penn and his companions.

The commission which the artist received for the paintings started her research into the founding of Pennsylvania, and she found such affinity between her own views and those of Penn that her paintings

seem to me immensely expressive. I wish that all Friends might see and gain inspiration from this book, which so vividly recounts the ideals of their founders, George Fox also being portrayed.

Violet Oakley now lives at Lower Cogslea, Saint George's Rd., Philadelphia 19, Pa.

—MILDRED MILLER
Rt. 4, Box 601M,
Valley Center, Calif.
La Jolla Meeting

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On the bomb shelter issue, I noted that point 4 in the "majority opinion" with interest: that a shelter does not take care of the welfare of all. There is a kind of "shelter anonymous" group in this area which depends upon secrecy to prevent the neighbors knowing about its availability in case of need. And one woman, interviewed on TV (with her back to the camera) said she was prepared to shoot her neighbors to keep them out! How God must weep over his children, as Kirby Page used to say.

—ELINOR ASHKENAZY
Orange Grove Meeting

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Why would over a hundred adults and children, members of twelve different Meetings, get together for a February week end? For business? No. For worship? Yes. For fellowship? Yes. Although a little business was conducted out of "necessity," the term worship-fellowship really describes the annual Pacific Southwest Fellowship meeting. When a group comes together in the spirit of Christ, there is much evidence of the power of love. We appreciated the opportunities we had at Pacific Palisades, and we hope you, too, can be there next year.

—MARCUS HADLEY
Whitleaf Meeting

BOOK REVIEW

The World Council and the Creedless Church. By Howard Brinton. Reprinted by Friends General Council, with permission, from *Religion and Life*, "A Christian Quarterly of Opinion and Discussion," Summer, 1960.

This is a brilliant study of the nature of Christian unity from a Quaker point of view. It states frankly, but with a creative sense of the essentials that lie beneath the forms, what many Quakers would like to see said about creeds, doctrines, sacraments, and other touchy matters. It may be recommended to Quakers, Christians of other denominations, and persons of any persuasion interested in a vital religion.

—FERNER NUHN
Claremont Meeting

NEWS FROM HERE AND THERE

"Friends of Kootenay Preparative Meeting," writes H. GRAHAM BROWN of Walker's Landing, B.C., "meet for worship within our own homes on each Sunday except the second Sunday of the month, when those who are able gather at the home of the Walter Lanes for worship followed by an informal business meeting. There are three families, plus one attender, who are regular in attendance. Distances are great and it is not easy for scattered persons to get together particularly in the winter months. Last summer we helped sponsor a work camp in the fruit-picking areas. Several Friends from distant parts have visited us. These visits we find of greatest value and we are always able to offer hospitality to any Friends passing through. Inci-

dentally, the three families mentioned above all live on, or adjacent to, Canada Highway No. 3, which runs east and west only a short distance north of the American-Canadian border."

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University Meeting announces the recognition of an Allowed Meeting at Bozeman, Montana, with NICK and TESS HELBURN as conveners. Meeting for worship is at 10 a.m. every Sunday at the Helburn home, Route 2, Bozeman, Mont.

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The Easter Peace Witness is attracting the attention of numbers of our Meetings. The Bay Area will be one of the eight major areas of the country emphasizing the witness. College Park Quarterly Meeting, and the local groups individually are taking active part in the 50-mile walk from Sunnyvale to San Francisco, in shorter walks, vigils, town meetings and prayer meetings. A special meeting for worship will be held at midnight on Good Friday at the San Francisco Friends Center, 2160 Lake Street.

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Phoenix Monthly Meeting Young Friends have been studying in two sections: one, with Edith Dewees and Jeff Gritzner as leaders, has been considering "The Background and Meaning of the Queries"; the other has been thinking about "The Meaning of Life and Death," with Cleo Cox as leader. They will now be redividing to study the life of Gandhi with Carmen Broz, and "Getting Along with Others in the Family," with Nora Ryan leading the discussion.

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The library of GRACE H. PETERSON, member of University Meeting, who died February 13, 1961, included a large number of books from the library of her grandfather, Charles E. Petersen, a publisher and philanthropist of Philadelphia. It was bequeathed by Grace Petersen to the Seattle Public Library, the University of Washington, and to Haverford College. Among the books are a number of personally inscribed volumes by prominent English and American authors of the mid-nineteenth century.

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San Luis Obispo Meeting has accepted the responsibility for monthly parties at one of the cottages at the Paso Robles School for Boys. Approximately fifty boys live in a cottage, and the Meeting is expected to provide a two-hour party, families invited, with entertainment and refreshments.

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Sequoia Seminars continue their sixteenth successive summer at Ben Lomond, Calif. For information write to Box 678, Palo Alto, Calif., and a brochure will be sent you on the basic and advanced seminars on the life and teachings of Jesus offered from June through September.

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The Vancouver city Peace-by-Peaceful-Means Coordinating Committee has asked the Friends Meeting in Vancouver to house a library devoted to books on fostering peace. The Meeting is happy to provide this service to the community.

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The 1961 *Calendar of Yearly Meetings*, published by the Friends World Committee for Consultation, is now ready for free distribution. It is a helpful pamphlet giving the dates and places and clerks of all Yearly Meetings and associations of Friends around the world. The various Friends Centers and their locations are included. Copies may be ordered from

the committee's offices at Wilmington College, Wilmington, Ohio, or 152-A North 15th St., Philadelphia 3, Pa.

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The third annual national Friends conference on race relations is scheduled to meet at Earlham College, June 19 to 24, 1961. It is planned to be a working conference dealing with such problems as housing, employment, school desegregation, voting, public accommodation and recreation. Monthly Meetings have been requested to assess the present racial situation as viewed by their members and to make a report to the Planning Committee by April 1; send it to the Friends World Committee office at Wilmington College, Wilmington, Ohio.

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The cover of the London *Friend* for February 3, 1961, has a picture of a cheerful "bread-and-cheese-lunch," at Croydon meeting house. The story within tells how this Meeting inaugurated these jolly affairs during World Refugee Year. They will be continued once a month for assistance for some specific needy group, such as the Congolese famine victims. A set charge is made, and very simple fare, usually bread, cheese and fruit, is served.

In the same issue, but apparently unrelated, is a little article, "What Suffered Thou for Me?" by Jane Tetlow of Harrogate Meeting, England. She says: "In a starving world we are an overfed nation. While we complacently accept that food supplies are governed by economic laws outside our control, this is cold comfort to a starving family. Surely we can at least sidestep the sacred cow of economics in the name of sacred humanity."

"It is fairly easy to quiet our consciences because all around us we see materialism gone mad, and most people behaving many times worse in this respect than we consider ourselves to do. But according to their light shall they be judged . . . While we cheerfully buy books, records, cameras and other such pleasures so necessary to our cultured life, children die daily for lack of milk."

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MARGARET CROMPTON, representative of Vancouver Meeting on the Native Indian Service Committee, reports that the Canadian Government has set aside \$3,500 for a study of the need of the Canadian Indian and how to meet these needs.

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The chairman of the Peace Committee of Honolulu Meeting writes modestly of their activities. GERTRUDE BOWLES (5002 Maunalani Circle, Honolulu 16, Hawaii) says: "We have had two good meetings: one with George Willoughby telling of his experiences in India and Japan; one as a committee meeting concerning the Yearly Meeting's Peace Committee's suggestions: letters to the President concerning nuclear testing, etc. We have gotten several to write letters, and we are now planning more and more showings of "Alternatives," all on a small basis, mind you!"

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In February a Young People's Ecumenical Rally, open to all denominations, was held in Vancouver, B.C. The Friends Meeting was represented by DOUGLAS HITCHINS and ANN GALESMTIH. Douglas Hitchins led the discussion on the theme: Christ, the Light of the World.

One source of material for teachers and peace workers is the World Affairs Materials, written and published by LEONARD S. KENWORTHY, Brooklyn College, Brooklyn 10, New York. The author is a graduate of Earlham College, has travelled widely and has worked in a number of countries for UNESCO. His books include *Quaker Leaders Speak* (paper, 75c; cloth, \$1.00) and *Toward a Fourth Century of Quakerism* (paper, \$1; cloth, \$1.50). He has also written "Meditations around the World" (50c), and several books for young people, the best known of which is *Twelve Citizens of the World* (Doubleday, \$3.50). Also available from the address above are the little booklets of the "Speaks Series", including quotations from such persons as Robert Barclay, John Woolman, John Greenleaf Whittier and Rufus Jones, among the Quaker titles; and Jane Addams, Ralph Bunche, Gandhi, Dag Hammarskjöld, Thomas Jefferson, James Weldon Johnson, U Nu, Albert Schweitzer, and John Wesley. (10c each, 2 for 15c, 18 for \$1.00).

COLLEGE AND MEETING

Following my visits among Young Friends in thirty states and Canada, a number of Young Friends met for a week end to discuss the opportunities, projects, and problems of Young Friends groups, and to see where the national committee might fit in. One of the concerns was the problem of making contact between a young Friend in college and the Meeting near his campus. We are considering publishing a pamphlet of suggestions, and we solicit comments. Below are listed some of our ideas: we should appreciate knowing of other projects or ideas you may have.

1. Members of the Meeting will have to take the initiative. Visiting young Friends in their dorms might prove helpful. It sometimes takes quite a bit of special interest to make a young person feel at home in a new Meeting or church.

2. Let the young Friends know that the homes of members of the Meeting are open for them to visit when they feel the need "to get away from it all."

3. Invite the students home for dinner. Dorms are fun, but a home-cooked meal and the fellowship of a family are a welcome change.

4. Don't be afraid to advertise. Put an ad in the school or local paper, or put a notice on the religious bulletin board. That is not proselytizing and young people sometimes don't know how to find a Meeting. One told me he hunted for two years before he found a Meeting near his campus.

5. Have some sort of social activities to which young Friends are invited and made to feel a part. Encourage a college group in your Meeting.

6. When young Friends do come to your Meeting let them know there are other young Friends of college age. We would appreciate it if you would tell them about the Young Friends Committee of North America. (For further information write Jim Perkins, clerk, R.R. 3, Howard, Kansas.)

7. Don't get discouraged and give up if results don't come immediately. Some young Friends rebel against Quakerism during their college years, and won't respond to gestures of friendliness — at least not right away. Others may be finding Quakerism and its real meaning for the first time. You may be a help to both.

—FRAN WARREN

1825 R. St., N. W.
Washington 9, D.C.

CONDUCT OF A MEETING FOR BUSINESS

Several Meetings have become interested in improving their methods of conducting business meeting. We present here two excerpts from newsletters of Monthly Meetings.—Ed.

From the Orange Grove Record

Among Friends, meetings for the transaction of business matters are conducted in the same expectant waiting for guidance of the spirit as the meeting for worship. Matters presented are considered thoughtfully, with due respect to every point of view presented. When a course of action receives the general, though not necessarily the unanimous, decision the presiding clerk formulates the sense of the meeting. This is recorded as a minute and is then read, when corrections or additions may be suggested. The minute is not valid until read and approved. If there are serious differences of opinion, a period of silence may be observed. In the perspective of silence, the differences may appear insignificant and be withdrawn; or a new solution, not thought of before, may appear. Thus the meeting acts in unity, rather than compromise. If a high degree of agreement can not be reached, the meeting does not act; if the question is important, it will come up at future meetings.

This way is based on faith in the integrity of each individual. Unity is always possible toward the same goal.

Friends way of conducting business is in keeping with the Quaker way of living and working together. . . a way, which, we believe, can create and preserve the sense of fellowship in the meeting community and from there spread to larger groups and larger decisions. to the way of peace in the world in which we live. We earnestly hope that this way contributes to the way of peace in the world in which we live.

—LOUISE DAY

From the San Francisco Newsletter

At the last monthly meeting, the ad hoc committee presented its report on ways in which our business meeting might be improved. Some of their suggestions were as follows:

1. The clerk should intervene to insure that everyone who wishes to speak may do so: a) when several people want to speak at once; or b) when the contribution of some individual grows to seem disproportionate.

2. All reports of committees and representatives should be submitted in writing, to insure brevity, clarity and accurate minutes.

3. Concerns should be referred initially to appropriate committee chairmen.

4. A query regarding the attitude with which

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**PACIFIC YEARLY MEETING
OF THE RELIGIOUS SOCIETY OF FRIENDS**

Clerk: Harold Carson, Box 349, Houghton, Wash.; *Alternate Clerk:* James Dewees, 1928 W. Mitchell Dr., Phoenix, Ariz.; *Recording Clerk:* Edwin Morgenroth, 2721 Fifth Ave., Corona Del Mar, Calif.; *Reading Clerk:* David Bruner, 1603 Woodland Dr., Stockton 7, Calif.; *Statistical Secretary:* Mildred Burck, 120 Vinyard Dr., Corvallis, Oreg.; *Treasurer:* Robert T. Young, 234 E. Colorado Blvd., Pasadena, Calif. *Clerk of Young Friends:* Bill Bruff, 1111 Whitley St., Whittier, Calif.

one approaches meeting for business might be devised, to be read and considered in silence at the start of each meeting for business.

5. Silence.

a) Any Friend who feels the need for silence should ask for it.

b) The clerk might call for silence at appropriate intervals, to allow Friends to "center down" once again.

c) Silence should be maintained while the clerks compose and record minutes.

d) There should be a pause after someone has spoken, so that Friends will have adequate time to consider what has been said, so that

needless repetition will be avoided, and so that discussion will not be monopolized.

* * *

In addition we have come across an article by EDWARD DOWSETT (Glen Road, Raumati South, New Zealand), published in the New Zealand Friends Newsletter, September, 1960. Here is part of the article:

Friends, notwithstanding opinions frequently voiced, mainly by non-Friend writers, do not work on a rule of unanimity. Certainly Friends strive towards unanimity on all matters of vital principle, but the importance of differentiating between unity and unanimity cannot be overstressed. It is here, however, that the problem of the minority voice calls for careful and tender consideration, and it is well to remember that Friends seek to hold their business meetings under the guidance of the Holy Spirit. Clerk and meeting alike must determine whether the minority voice is an expression of valid principle, of prejudice, or of mere conservatism. To do this calls for both insight and charity and, above all, a humble dependence on God. Minorities and majorities, equally, are sometimes right, but not always.

When we are really at our best we are not seeking our own will. It has been my experience among Friends to witness both majorities and minorities so sensitive to the moving of the Spirit that they have readily laid down their own point of view in acceptance of the acknowledged "sense of the meeting."

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